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Must Remain in
Transcription Room

M 1932

Lunch/Coffee

Barn

Sunday September 27, 1970

*no underlining
of words*

LUNCH

MR. NYLAND: There seems to be such an animated conversation that the silence didn't come. So we'll have to make it. It's a large group today. It's more than I thought, particularly with fall and winter coming, that it would be reduced; and it is increasing now.

Are we getting too large? Is there enough organization actually to take care of all of us in the right way? Are there people who feel that they are neglected? Because sometimes you come here with an idea that you want to receive certain things - to which you're entitled. And then maybe you go home and you're not satisfied at all with what has been able to be given. And to what extent it is your fault or the fault of a large group, or sometimes the fault of the rain, outside conditions, or inner world -- you have to find out for yourself. No one will be able to tell it to you. It depends entirely on the way you want to experiment with yourself. I have very definitely a feeling that a person who wants to get something from these days can get it. And if they don't, they have to hunt a little more.

I think the Barn, on Saturday and Sunday, offers a very rich meal, with a tremendous amount of different ways by which one can be fed. And that it is

like a Swedish smorgasbord, ^Y you just go around the table and select from all the different delicacies which are there, spread out for you, that what you think will still your hunger. I will not understand, and I never have understood, that a person says, these conditions are not right for me. And then because of that, after some time maybe attending, that they leave. I feel terribly sorry, because it means for me that they are limited in their own world ^{and} even if they are prejudiced and want to follow what I have many times called the line of least resistance, in the end, I do believe, they will remain unconscious and also stay weaklings.

The opportunity for people here is that they can get strong if they wish. If there is no desire of that kind, of course it will show. And it will take on all kind of forms of criticism. And simply the statement, that one says, "I cannot adapt myself," reflects on oneself.

What is the problem really that one faces when one becomes interested in Work? The motivation is of course based on that what you, experiencing your life in an unconscious state, don't like, because it has to be based on something that you are looking for which, at the present time, you haven't got (or at the time you became interested). And then, sometimes with a great deal of enthusiasm, or sometimes slowly entering into that — that particular newness — there were certain things that were given to you: a new insight, a new way of looking at yourself, a new way of believing that a solution existed, and that that what you then left, you wanted to leave, because you became interested out of curiosity and, after some time, out of conviction that Work, for you, had a meaning.

And we'll assume now that that takes place; and that as a result of the different attempts you make in wanting to see yourself and become acquainted with yourself, and the acquisition of more knowledge, something takes place in you because in such acquisition you include, of course, yourself. And then it is revealed to you what was really the cause of the motivation: that is the state of your unconsciousness which you have left because you didn't want to solve them. And for that reason you had a motivation to go over or to try the

direction of Objectivity. And now Objectivity tells you that that is the real reason why you left your unconscious state. And Objectivity further tells you that you have to settle that unconscious state first, because in an unconscious state it was never told. And that it causes then for a person to become critical because they have run away from that what they didn't like and didn't want to face. And then they went into a direction which was, for the time being, very lovely. And now it is being told to them, because of Work that they have to Work on their own foundation of unconscious states first.

I've said so often that a person first has to settle his ordinary life on Earth before he actually can expect ^a the building to be erected on that what is his own foundation of unconsciousness. And that the Keesdjanian Body needs a good and healthy physical body. And that definitely, for the Soul, the foundation for the Soul building never can be shaky. So that when one wants to look for Absolute facts, it's simply that you make sure that there is not going to be any change in the valuation of that what you are.

And now in Work, and as a result of Work on yourself and being acquainted now more and more with what is really meant by Objectivity, you are faced with the problem of yourself. And having hated it before without knowing it -- now you hate it ^{with} knowing it. And now you are up against it because you have to face what you really are; and that you don't want to face. And therefore your Work will suffer. That is, you will lose interest in Work because it has told you the truth; and you didn't want to see the truth.

Only those who will continue to want to see the truth and fix up their own unconscious state and really build it in such a way that it becomes a real foundation, only those will continue to wish to Work. This is the threshold between unconscious and Consciousness. That is where we are facing life as it is - unconscious - and life as it ought to be. And it is a matter of commitment that you want to step over that threshold and enter into a different area; even if, in the beginning, it's very little Objectivity available and very little Consciousness and very little Conscience.

But the step then can be taken and you might say - you have been brought - that is, you have been caught, something has been sold to you and now you're engaged.

If you don't reach that point it is really too bad, because you will return to your old states. And although the memory of knowing about Work will not be lost, you will not be able to extricate yourself from it, because the more you will go back, the more you will hate what you have left, the more you will crystallize in a justification of unconsciousness. And with that of course it'll become more and more difficult even to de-crystallize yourself when you reach a little bit further in maturity. And then, because of maturity, you see the value of what Work of Objectivity had given you which you did not take.

I want to explain it this way not simply to be like Cassandra and to tell you about the woes of the future, it's only to make you realize: what are we doing now? And to what extent can you take this - this particular way of living. And to extract from this kind of a meal that what you think you need.

What you need is knowledge for yourself, to know where the gaps are; where ^{ARE} the different traits of your character; what is your type; what is needed to fulfill you, to make out of you a more harmonious entity. Because each person is lopsided, each person has openings - look at your own chart, it never is complete, your horoscope, and there are empty spaces and maybe not necessarily having to be filled, but many times there is not enough equilibrium.

First make out of your own state of unconsciousness a state of balance. Start to dare to face what originally made you become interested in Work. Whenever anything happens that in later periods you do not wish to Work anymore, I usually say, try to remember what brought you originally to Work. I don't mean by that the positive desire to Work, but the negative one on account of which you could become positive regarding a possible solution. This belongs to self-knowledge.

Get away from these ideas that this Barn cannot give you anything. It can give you anything at the present time in whatever you now need in your

own life. I say this quite categorically. For me there is no question at all. And it is your fault if you don't find it. ~~Yesterday (new paragraph?) YES!~~

I talked about organization of man. Today a little bit about organization for women. We will start with cooking. I mentioned a little bit about ~~the~~ volunteer -- volunteering for that; I would like to put cooking in general - both for Saturday and Sunday and also during the week for the ^{ON A CERTAIN BASIS} lunches, so that those who take a responsibility have something to go by. And if they don't know enough, that they can learn. There are of course some people among us who are interested in cooking and can teach or help. And I've asked Rhoda to take care of that, if she can, being a good cook herself and having knowledge enough, that she will gather around her a few people. It is left to her to see who could and could not function so that there is a little nucleus of cooks or teachers or those who do know, who then are willing to take the responsibility to train someone who wants to be responsible for a lunch during the week or maybe for a Saturday ~~and~~ or a Sunday, that they can have a little guidance, because you're not expected to know immediately what is needed, particularly when you have a lot of people to feed. And it is really quite a chore and a very definite responsibility.

We are not trained anymore, When we were young, as young children in a family. It is almost, at the present time, quite exceptional if you know a little bit about cooking. It used to be - fifty years ago, let's say, at the time when I was quite young -- that certainly my sisters knew how to cook from beginning to end. They were trained in cleaning a house from top to bottom. They were busy doing certain things as general chores before they were allowed even to go out and play. There was discipline in our family. And there is none - to speak of - quite definitely in many so-called little households. And whatever the education of our youth is at the present time, it leaves an enormous amount to be desired. So I cannot expect you to know it. I can hope that you have a certain desire that sometimes you wish to do it, and to learn like some of us learn how to sew, and some of us know how to make a bed, hospital corners included.

things of that kind for which your hands are not equipped, but for which you could have dexterity.

We engage, and we are engaged, and we are interested in craft, simply because it will enhance the value of your physical center and your ability to be able to live even in difficult conditions when you know how to take care of yourself. We have to learn such a great deal. And a great deal of the education for putting your own house in order is exactly because you have not been taught enough.

It came to me today to ask, how is your own house, your own living quarters? Where you live maybe with someone else or where you live alone. Is it a desirable place? Do you really care for it? Do you like to go there and sit and be there? Have you fixed it up? How is it inside, inside the house? Is it neat? Painted, if you can? Clean? Are you working on it? Do you want it? Why?

I talked to Steve because I had a feeling. You know, certain people have to have interests in certain things. And it seems to me that if there is interest in that — in the place where he can live and make a room for himself — that then when he gets up in the morning and opens his eyes and is reminded of what he did the day before, maybe having made some drawings, or still seeing a book, open on the table, and then remembering that there were certain moments of enjoyment, that maybe it would help a person to get up out of bed because there is another day. And then to look at walls which might be freshly painted, and by association, remembering that it was fun to paint and it was nice to get a clean rug at Sears and Roebuck in order not to have a cold floor. To have a few pictures, maybe somewhere. And it all made me think: how do we as a group, live in our houses? Not only preparing for a little coldness for the winter, but cozy, to be at home, contented.

'Content' in Dutch is 'to be at peace.' That is really what a person should wish. That even if there may be difficulties in relationships and even if, for a little while, you may have to separate, still you are, for

yourself, entitled to certain things that belong to your world. And that I wish that that world around you can remind you of your own solar system, in whichever way it may be populated for you, and whatever it is that at the present time you experience. That there is something that is much deeper for yourself to wish to come out in surroundings where you remain at home when it comes out. It'll help you to build for yourself traits of character to overcome fear in the presence of others. It'll give you a solidity for yourself in your own world, from which then, if you have associations with other people and different relationships, you need not have any fear about yourself, so that you might be afraid of being criticized by someone else. You have your own world to stand on. That will give you the assurance that you are alive and that your life is worthwhile. You might say it's just a little thought and of course it is quite little, I know, but it is one of the little things that make up the totality of a person.

So with that, Rhoda will take care of the cooking end. We will go through the different things for women to do -- we have a few things going, as you know. Also organized in a certain way to see what can happen. What do we need? Enthusiasm, Really a desire to live and not fear to live. There is a French book -- it's called Joy of Man's Desire - I don't know if you ever read it. It is very beautiful. And there is another book -- it's called Four de Vivre. Different authors -- one is ^[Joan Goss (??)] Jonah, considering life out in the country. The other book was written after the war.

Which side do we wish to be on? What do we want to sacrifice in order to reach that kind of a state of equilibrium for oneself? How can you walk on air? How can you learn to fly through space?

Have a good afternoon. And Work with pleasure.

COFFEE

MR. NYLAND: I hope you got a great deal out of today. It's difficult to know how to measure it. Can one measure it by the difficult obstacles that are in the way? And then does one know what one's attitude is in order to

overcome them? And then how much objectivity is there? Or should one simply ascribe it to experiences which maybe, later on in remembering them, may have had an effect? It's difficult for a man to know when he is growing. Perhaps it is exactly for that reason that one constantly tries to find out how to measure.

If things are made too easy, ^{ONE FALLS ASLEEP} ^{TAKE FOR AN INSTANCE,} progress, in an industrial sense. And what we talked about at lunch — the disappearance of family life; or what we have talked about before — the neglect gradually of dexterity. When every thing becomes like a push-button, all you have to do is to sit and wait until the chicken flies in your mouth.

I have a little longer life than you all have had. I remember a laboratory ^{where} ~~when~~ I was studying at the University in Utrecht, in Holland. I remember certain professors. I remember how we had to do some experiments, making a few things, organic synthesis of certain chemicals and what we had to use and what atmosphere there was in such a laboratory, where one had to do many things with one's hands, even blowing glass to make tubes so that whatever there was as chemical gases would not deteriorate a cork or even a rubber stopper, that it was necessary to be of course a little more dextrous. But the atmosphere of the laboratory was that you saw what was going on and you could watch certain substances boiling and see the change. And then judging by the way it was boiling, what actually was taking place as a chemical reaction inside the flask, and then at the proper time, to take it out and to ^{MAKE} ~~be~~ sure that you didn't spoil it. And all such things belonging to chemical analysis or synthesis, building up, and it required thinking. Thought regarding that what one was doing. And studying, step by step, what was taking place in such reactions. Where is it at the present time? All these beautifully new, newly built laboratories with all kind of instruments and all you have to do is to turn a knob and you can read it on a scale — and that is at the present time a great deal of that kind of chemistry which I think was useful for the development of a man. And now I think there are very few chemists. There are of course still

some professors, fortunately, who could, at certain times when they become involved in real science, tell you some of their philosophical conclusions.

P And it's not because I'm an older person that I look back on the past and say, "in the olden times," etc., etc., it is such a pity, and for that reason, perhaps it's very good that we have no measurements as yet for psychological changes, that the only way by which we can really know what is taking place — by ^a study of oneself, and ^a the study of one's own state.

← The combination of whatever thought processes have to go on as a result of an experience and whatever takes place in the solar plexus when something is affecting you and the necessity, every once in awhile, to introduce more feeling in order to change the attitude of oneself: I think that, I hope, will stay for a very long time. I hope it will never really be such that all you have to do is to put a thermometer in your mouth and you know everything about yourself. I hope there will remain mysteries. I hope there will be constantly a long stream of the different things we do not know of ourselves. That is, perhaps, the condition -- as given by Earth -- for us to find out. Perhaps that's the reason we happen to be here. And that in different places of the Universe it may be different, and perhaps easier, so that all you have to do in being an angel is to play on a little harp and sing to the glory of the Lord.

So from that standpoint, it's very good that we have difficulties. I do believe that there are several places like that in the Universe, because there are many radii that come from the Sun Absolute and extend into infinity. And for all of them, if they are built in accordance with ^{the} Law of Seven, there are states of 'fa',. And that what takes place in such states where it is taking place now with us, being on Earth, and where we in our development also come to the state of FA, trying to overbridge it and to make the existence of the Sun possible in the Sol -La-Si for ourselves. I hope it will stay until we die to this Earth. I hope it ^{will} always stay with every one of us. I really hope that it will never be too easy.

If it is not easy, and you have to work, and work against certain forces

which will drag you down and which is the condition of unconsciousness and the result of the destructive forces of the Earth, that then there will be friction created. And that the measure for one's development -- is really to know how much I use my friction.

It brings us back to the quantity of energy available for certain things which have to be done, and this time psychologically for oneself and the building of one's spiritual life. And that for that a certain quantity of energy is available. And in the use of it, as if such energy is put in a bottle and every once in awhile, when it's necessary to make an attempt to Work, that a little bit of that energy is poured out of the bottle. And that your judgment about your growth can be measured by how empty the bottle becomes. It's not entirely true, because the trouble with that is that if one actually Works, there is an outgoing quantity of energy and, at the same time, an incoming energy. The idea and the principle of an accumulator being used for a purpose and at the same time generating, or a generator, filling it again and keeping it in balance. Of course it is the truth as far as physiological functions are concerned for the body, because in keeping that what is taken out as using energy physically, and eating in order to supply again, is kept in a regulator within oneself, mostly dependent on the condition of your blood and what we call simply the difference between alkalinity and acidity -- and between very narrow limits being kept at that equilibrium, the same way as our temperature is subject to certain degrees of fever and to -- on the other side -- anemia.

This regulation for oneself, to know how much goes out of the bottle and how much is put in is an indication of one's own equilibrium. And that the measure for oneself, knowing that a person is Working, depends entirely on his state of equilibrium: how can I take -- how can he take things, how can he distribute energy, how can he meet conditions which are difficult and require energy to overcome if the energy is used to overcome then the friction and utilization of those what are negative forces for oneself. This happens everyday. And one has to learn to know more about oneself, psychologically. We know a little bit about physical conditions -- not enough, we really are

VERY

not very^A wise about how to take care of oneself and we still extract sometimes much too much from the body without knowing that we cannot supply it in a short time when it may be needed. Psychologically the condition, of course, is much worse. We don't know practically anything about our states; and we don't know about how the physical condition affects the psychological one. But this is our study. And for that reason, we have been given then a certain tool, and the tool is Objectivity.

You see, the tool, when it is Objective, is not affected by the subjective states. And the utilization of that kind of a tool, sharp or not so sharp, or sharpening it, even, in the use of it — is for us an indication of the expenditure of energy towards wishing to build up something that is more permanent. And not having any measure of permanency, we can only study how much energy is being used and how much then, because of that, certain difficulties can be overcome. For that, one has to be Awake. It's one of the reasons that one wants to Work, because it is the only means by which you ~~will~~ ^{will} actually^A be able to find out what is your psychological state and what is needed for the development of your inner life. And if you don't Wake Up, that is, if you remain unconscious, you will never know. And you will stay, without any question, on the same place of Fa and not being able to get further.

Does one really believe that? That is, is it possible for you to believe it? That the function of Objectivity is really the saving grace. That is, it gives you life, but it is gracefully given. Is it actually given? And should one be gratified or understand the grace by which it is given? Is that actually the condition that we have to learn that for that kind of a purpose we happen to live in order to understand the grace of the Lord. Could we consider that really in such a way that life within us is valuable. But knowing then that it is valuable, and wishing ^{THAT THE REASON ~~WE~~ WISH TO PROTECT IT} to protect it^A is not even our own, but that it belongs to the totality of all life existing, and that our eyes simply happen to be closed to that kind of a fact and within our own narrowness we cannot see straight and

we don't know in what direction to go because we are not awake enough. And to learn how to become awake is to learn to accept the conditions with obstacles, with difficulties, in our life and perhaps given exactly for that reason, to give us a poke in the ribs every once in awhile and to tell us, you're not there as yet. Keep on going because there is still a long road to go.

The road to go, if we are at FA, is the road through Sol-La-Si of one's own development. And you can put it on the scale of the Earth and hoping that by the end of your life you have reached Si-Do. Physically you have; emotionally, maybe; intellectually, I doubt it. And for that, karma exists; for that, reincarnation; and for that, honesty. Because one must remain quite honest about one's own development. It is necessary to find the measure first. It is necessary not to fool yourself. It is necessary at the end of the day to consider your states of equilibrium, without losing yourself in a certain form of self-love, or perhaps even believing that you are suffering too much compared to someone else. This pity that every once in a while creeps in, saying that this day was the most terrible day of my life - which of course is nonsense. It is difficult; and it's a good thing it is difficult. Perhaps it can give you gratitude that there was an opportunity. Maybe you can be sorry that you didn't use it well enough. And with that perhaps as a prayer on your lips, you might fall asleep, so that maybe next morning you will remember that in the new day there is that kind of a chance to overcome the difficulties which you did not overcome today. If that is true, then there is progress.

Why should one bother about all these things? Why can't we leave things just alone? Why can't we keep on sleeping. Because really, every once in awhile that question must occur to you: Why disturb me? Why not let me be? If I am going down into the ground, let me go. Why should you even bother to tell me that there is ^{THE} possibility of a higher form of life? I can even say that if I don't know, and I don't want to know, but if I have to know I will be told. And if I'm not told, then the value of Universal Law doesn't exist for me at all and I may as well forget about everything and simply live my ordinary life and have whatever I can get. And if I can't get it, be

satisfied, so that at least I'm not disturbed too much and fall asleep, more and more, and let me dream.

And such questions will come up. They will come up within you because as I said at lunch, there will be a disturbance, realizing where you ^A come from. And that perhaps, if you want to continue, you have to understand first what you are and also what you were. And how it happened to be that you are that way. And then to say immediately that one is grateful for what one is -- ^{IT'S} ~~it is~~ almost impossible. One does not want to say that, because one is not in agreement with what one is. And one curses the Lord that He did not give you more, more insight, more realization of yourself, and you can ask Him, why did you make me alive on Earth? Or did He, or didn't He? This is the problem. I don't think we will solve it.

I think we will continue in our life, constantly trying to overcome obstacles and trying to become more aware, also of the conditions in which our life at the present time exists, and to understand the form in which it happens to be. And gradually nibbling a little bit at the form to try to do away with it without damaging life itself. This is the reason why we Work. This is the reason why we want to come to talk about it, to see ^(tape over) what is there that we could consider hopeful, hope for the future. But of course it's impossible to do everything that one wishes to do. Usually the mind is much more desirous as compared to the capacity of oneself. It's very much as if one wants to eat and eat and the stomach cannot digest it.

Why is there this desire in a man? Because we now talk about those who have that desire. It is so difficult when one talks to people, you might say, who are a little new regarding these kind of ideas. A mistake we make so often in talking is that we overtalk. Someone asked a question about honesty. One goes to a great length trying to explain what it is, introducing even impartiality, and things of that kind -- the question was not meant that way, just what will I do in order to remain free as far as my conscience is concerned. And that conscience is just ordinary conscience of Earth. But we talk; we want to explain, we ^{ARE} so anxious, we want to tell them so that they can participate in our knowledge and perhaps use it.

And there is such a wish that one actually could reach such a person -- and they are not ready. They just are still infants regarding possibilities of Work even. Why don't we know it? Why don't we learn early to talk just enough and not more? I apply that rule to myself because I know I talk a great deal. And of course I say there is a time I will stop, but in the meantime, what do I do to you? I concentrate a great deal in certain meetings, hoping then that there is a tape. And then hoping that the tape can be used afterwards. Or that whatever we say in a meeting, that you might remember tomorrow morning. And what will you remember? Fragments. And the sequence of the thought and the logicity of the combination of one thought leading to another, perhaps you have lost the thread already, after the first five minutes. And perhaps I overestimate your capacity and my wish is much too big, sometimes I beg you to listen; and I shouldn't even do that. I should simply make statements, here you are, take, if you wish. And then turn around and go away. It will be of course like that. I take the totality of my life as something that can produce, at certain times, certain things that come from my inner essential Being and simply then trying to put them in words or somehow or other formulating them in a thought form, that then it ought to be enough; and let it go, and profit if you can. And if you cannot, it is nothing to me. It is right and I should not scold you. I catch myself once in awhile that I use certain language, that I have certain ways of expressing, a little bit emotionally, as if I am so much involved. And in reality I'm not that much involved, but it appears. And of course it is based on my real wish for you and I hope you can understand it - what I want or what I really wish and then that you can take and ^{THEN} take what you can, and leave the rest until you can take it. Or perhaps I do not give what you need. That I do not know.

All I know for myself is that when I wish to talk, and I can talk, that I remain for myself in equilibrium, that I don't lose myself, neither going up too high or being too low down, that there is a very definite ^{PLANE} plane of activity in which these different things belong and can be put, as it were, on a table. And that then it's necessary for you to look at it, like a little exhibition, and that you can select from the table that what you want to buy

in order ~~to~~ to leave the table by means of a vertical line going up for you in your life, to reach a different level, a different kind of a table, I hope.

We want to keep on talking about these things until certain things become so clear that there is no further question. I would like you to come to the point where you say I am compelled to want to know more or to Work. I am compelled to reduce myself to simplicity and not to have anything to do with all the folderol of nonsense that is presented to me in ordinary life. I want to be honest about my attempts in acquisition of a dexterity of Work. I don't want to short cut by means of all kind of electronic machinery. I want to really understand the machinery of myself, ~~but~~ I have to reduce it to simplicity because such a cake and layer ^{is} placed on it by culture and I cannot penetrate it. And I want to get down to what I really am. When I know that, I can start with very simple things. It is as if one says, I want to return to the soil.

The soil for me of course is the condition of my body. And in that certain things can grow. From my body appeared^s my feeling, my center, ~~my~~ solar plexus, a little bit of my heart when it becomes emotional. It also came from my body by the selection of certain cells for a mental capacity. What went wrong with it -- it's not my concern now to try to explain it, because I can have all kind of philosophical thoughts about it and perhaps use them as excuses. Because I am so clever that I will use associations in conditions of the soil itself and saying that the soil was very poor and that it was not porous enough and I didn't have a good tool to even^{to} hoe it or to do anything with it and that I didn't spade deep enough and that I was satisfied too early because I got a tired back, or things of that kind. And they are so useless; honestly, they are so useless. Don't find excuses why things cannot go and why they are not being done by you. Don't find an excuse that there is a limitation to your brain or to your feeling and that you have a little difficulty in becoming emotional. The soil -- where is it? -- just your body to take care, I said at lunch, to make sure that that what is in relation to that what is ordinary life, which is centered many times around the manifestations of the body only -- that you are clear about that. And ^{THE} honesty starts right

there, with yourself. I said to make something in which you can feel at home. What does it mean? The creation of that what gives you equilibrium and balance. That's all that is meant. I have no idea what kind of color you want on the wall of your room; and I don't care what kind of ^A picture you will hang up. For me it is important that when you wake up in the morning, that you are in balance regarding the possibilities of life, which will be presented to you during that day; and that maybe you find it in your activity professionally — and I hope you are happy in it. Or that whatever the relation is that you have, that particularly there is a balance between your thoughts and your feelings, and no particular conflict. And I hope, not too much worry so that you run out of energy prematurely because of such worry.

I hope that when you wake up in the morning that you actually can realize where you are, what it is that is there which asks the question, am I aware of myself getting up out of bed, refreshed or not, still sleepy, half awake, eyes a little open, not too much as yet; fumbling around, if it is dark, for the light so as to see; and I cannot see as yet because my mind doesn't function enough. How long does it take for you to wake up? What is the twilight for a person? Or, you might say, the dawn when he wakes up before he actually becomes a little bit unconscious.

I wished, you see, that life would become instantaneous. That is, that when you wake up in the morning, that there is immediately this, 'here I am.' I say this having in mind that I feel that is the way Work should be for you. That at any one time when the thought or the feeling comes, and you are remembering then that Work exists, -- that it is there. That at that same moment something in you wakes up which may have been slumbering and may have not been available to you, but just the wish already creates it. That it becomes so strong in you that something must exist and can exist, that all that is necessary for you to wish it and there it is, a realization of your existence. This is what I call simplicity of Work. And you make it so complicated by having to sit for it, or going through very special ways, contortions simply -- such nonsense. Y

You are alive, each moment; and each moment one could be awake to that aliveness. And when it doesn't function, there is a next moment. Your

breathing doesn't stop, why should conscious impressions stop? When you want to set them in motion, all the machinery is there. There is nothing special you need than only that wish, the realization even of your existence and being then, and awake. And that that really can happen, any time during the day, at any moment of the day, because Infinity is Infinity, everywhere ^{LIFE IS ETERNAL EVERYWHERE & ALWAYS} and always. ^{Also,} And always in you as long as you keep on ~~breathing~~ and that body is not dead as yet. And there ought to be the possibility that one can say; 'here I am'; and I am without any question that I know.

How will you do it? By constant effort, by trying at any time during the day, any time that you happen to think about it, any time that it occurs to you that awakening and awareness is possible, that at that moment, Consciousness and even Conscience can function even at the point what we call a moment of something that is then free, because it is a moment free from the dimensions of Time. That at such a moment you are and not postpone it and not wait for a good opportunity. The opportunities are there for each moment, all opportunities are right. For the continuation of a moment you may have to have special conditions in order to make it better because your ordinary life is sometimes obnoxious. ↗

Your unconsciousness is like the devil, it doesn't want certain other things to exist. Your unconscious state keeps you on Earth, keeps on ^{TELLING} ~~letting~~ you have ~~have~~ to stay on Earth. It keeps on telling you that you have no right even to become Conscious. Mother Nature whispers in your ear and the devil in the other. Where will it come; from, from yourself, your Magnetic Center that is still there and covered up and is still asleep halfway — do you ever poke at it? Do you ever dare to go down to see who is living in that castle? We build for ourselves castles in Spain, as imagination. And when we come down to Earth, it's nothing else but hot air and it doesn't have any substance.

A moment has substance in Eternity. Try to understand that kind of a concept, because then you will know what the materialization is of Eternity in a finite form with which you are familiar. And which finite form can remind you, any time, of the existence of Life within it. But you will only -- how will I say ~~to~~ -- achieve it, perhaps; experience it when you remains simple and return to the soil, to keep on plowing, to keep on digging 5011

hoeing, eliminating debris; underbrush, expose the soil, make it porous, ready for growth. Preparation. Eliminate the things that disturb you. Don't waste your energy on nonsense. Look at the end of the day of your life and see, at the end of each day, what happened to your life during that day. Time and time again afford yourself to be serious. You can afford it. It is a payment, but you can afford it because that is within you, given as the potentiality. With that also, you have received the coin to pay for it. Also that you must understand, because you cannot believe in the potentiality becoming actual unless with it is given the solution that it actually is possible, otherwise you may as well die, there is no reason to Wake Up.

How do we look now back on this Sunday, Saturday -- yesterday -- again weekend, I talk always about weekends, to see what you got out of it. What it was for you as inspiration, what you could use, what you will want to use tomorrow, day after day, during a week. Tomorrow, a little bit higher level than Tuesday? And on Tuesday perhaps well maybe if you ~~can~~ come here, you will again be lifted a little; Wednesday, going down; Thursday, Friday, preparation -- what is it? How does that curve go? Your interest, it's the same as the curve of balance. When you have interest you balance the negativity in you. The negativity of course makes you go down. Positivity makes you go up perhaps a little bit too fast. Equilibrium keeps you -- Work is the regulator, I've said it before. It helps you to distribute the energy in such a way that is not too much, that you won't overeat, that it is enough, that there is enough air in the carburetor to make the mixture combustible. That energy is being used is in accordance with the capacity of your own ability. That with that your life can be in balance, that there is a relationship between God and the devil, you in between, but you are the judge, so that in one, or the other, how much of one, how much of the other, that you can mix it, that they are not going to eat themselves up, but that you profit by having both ^{THERE} ~~these~~ and utilization of such forces which then become a force within you which we simply call the neutralizer, but as a force indicating the wish to grow.

Neutralization; third -force blind! Only when your 'I' is there you

will see. That is of course why we don't see. But if there is an 'I' to be awake, then you will see the third force. The third force is the utilization of all energies, positive and negative. It is to extract from each one of such two sides which affect you enough of one and enough of the other to give you a balance within yourself. One extracts from one's mind and one extracts from one's solar plexus certain substances which, within oneself, one mixes and converts into a force. The equilibrium between those two centers is determined by that kind of a wish for equilibrium between the two, in which you take from each, even if they are contradictory to each other, that what you can digest of one and digest of the other; and mixing it then together into one unit, so that then ultimately such influence will start to extend towards your mind and towards your feeling.

What is this growth? I plant something and I want it to develop its root system. I want to make sure that when it is planted that the roots are healthy. And then they start to extend into soil; and they go quite a distance. And gradually the little bits of what I call root system, the very fine little ganglia that belong to it very much like the blood system ^{EXTENDS TO PRACTICALLY EVERY PART OF THE BODY} in one's body itself because wherever you cut it blood would come out. It is that way that gradually this kind of an influence of Objective Life starts to affect your centers. And it will begin with your mind of course. Introduction of a little bit of Consciousness gradually starting to function, gradually starting to extend, gradually starting to affect it. I talked the other day about a square of one line and another; and a point which is the result of a line again on the one line and a line again on the other as if you have cross references, as if you have a certain configuration in which a point within a square is determined by the distance from a certain point of origin as measured by one line and another perpendicular to it. It is that way by which it will work. You will continue to affect the rest of your brain. You will continue to affect that what is your feeling and extend it into an emotional state. You will, at times, reach your heart. You have to keep on ^{WORKING} ~~walking~~ so that in the joining of such energies, originally, you can return that what is converted energy as a result of the neutralizing within yourself. And with that your growth could be assured. That is why one must Work, and

as much as we can, as often as we can, as Conscientious and Conscious as you can, as often wanting to reach Unity. ~~Because~~, you see, the neutralizing force is really the activity of the body, influenced by Consciousness and Conscience. That is with which my manifestations as then expressed by the two forces within me, not exactly understanding each other, reaching an understanding in the activity of my manifestation. For that reason, I say, that that what is needed for a man is first to settle his affairs ^{on, for} ordinary life on Earth, so that then his manifestations become different. They are then fed, because of the converted energy, from that what one feels and emotionally becomes Conscientious about and that what one knows and intellectually becomes understanding about, these are the things that can take place when one wants to become -- how will I say, more harmonious, really a man, a person who wishes, a person who wants to grow up and no obstacles should be in the way because they can be overcome, they can be understood, they can be measured, they can be eliminated, perhaps destroyed, perhaps eaten up.

How will one live? Here is your weekend -- it is the end of it. You face a week -- what of this week? How will your mornings be? How will you wake up? Can you pray every once in awhile to wish to receive the grace? Can you ~~practice~~ ^{respond} ~~one religion~~ ^{as an} application in your daily life, as a mode of living, a conduct of your life, how to behave in your life? Religion is when that what is your Consciousness and your Conscience are combined. That is your religion. It is not up above. And we simply say it is that far above in order to indicate what kind of level, as sanctity, sacredness, for that we use a distance, in order to illustrate to our poor little brain what we mean. But the realization of the existence of oneself as Life is equal to God in Infinity, if the realization of our Life is reached in ^a ~~the~~ moment ⁱⁿ, which not finite form exists for that moment. And this becomes the conduct in accordance with certain laws of Objective Morality.

Whatever you understand of the Bible and the rules and the Ten Commandments, whatever you understand of the Zend-Avesta and the Upanishad's, and all ~~these~~ ~~all the~~ different things from the Bhagavad-Gita, and the Mahabharata and the Ramayana and all such things, sacred ^{books for us,}

whatever you understand of Buddhism, in a certain way, whatever it may mean for you, whatever it is in Thomas à Kempis, what maybe that you understand of certain sections of literature which for you have a meaning -- that is your life. That is your example, that is when you sit and you are quiet and you let penetrate all the different things that you have been exposed to and recall the different moments in your life which had value for you. And you try to see yourself then, as you were then, and affected as you were then and how beautiful it sometimes was and sometimes how terrible, but at the same time, you were alive because you received it, and it left an indelible impression on you.

These are the times that will help you when you sit and contemplate, when you are quiet, in the silence of your inner inner chamber, when you have closed ^{AND YOU HAVE CLOSED THE DOOR} the door, to the day of your life, it is the end of that day. You sit quietly, on the edge of your bed maybe, and you think and you feel and you become restful, perhaps you relax, Perhaps you want to be honest and you know that honesty only will exist in simplicity, So you try to drain yourself of all extraneous thoughts, and let them go. They belong to the day, not now. Tonight then now I wish, I want to be tonight, at such a time, before I go and fall asleep and trust to the Lord that I will wake up. I want to be now for myself what I know I can be and what I am in reality. My conviction that I am that. I sit quietly and let the door to my life of the day be closed. That is as if I lock it. I say I feel safe within my house. Nothing will now disturb me because the Earth is settling down, the evening is there, the night is here, no more light even to disturb me. Only within. I light up that what is my life within. You might say I turn ^{ON} the pilot light within myself. It is the guidance for me to become more honest. I go to my essential Being. I let myself be penetrated, It is as if I go, having closed the door to the outside world, I return to my world now within and I want to see what is there in reality.

The light is like a miner's lamp on my forehead. It is constantly ahead of me as I walk. I am with light on the path to that what is essentially me. I want to reach a certain place of quiet, of contact with that what is the reality of myself. How close can I get to Magnetic Center before I fall

asleep physically? What is it, if I recall the day and it is like a film unrolling, ending with me sitting on the bed, *That's* the end of the day. That can be the ends of my thought and the ends of my feeling and it may be the beginning of an existence of my *Being*, from unconscious into Conscious and Conscientious states. To be, with that, I dedicate my life to the totality of all things, *And* I hope that the universal law will give me moments of insight, moments of inspiration, realization of that what is wisdom for me, and the acquisition of some kind of dexterity with which I can measure that what is the capacity of my wish and the desire to be filled, *Then* I can be open, so that tomorrow I can start the day with a fresh wish to utilize it to the best of my ability.

I hope you have a good week.

Good night.

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